

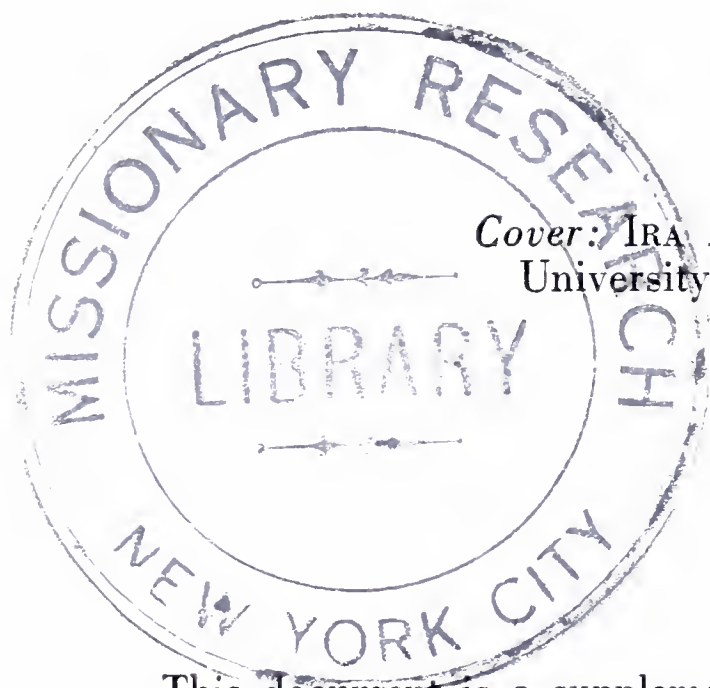
*Page 13* *Committee on Friendly Relations*

# INTERNATIONAL STUDENTS

AND

# THE CHURCH *1074*





Cover: IRA ALLEN CHAPEL  
University of Vermont

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## INTRODUCTION

More than thirty-four thousand students from other countries are in the United States. About one third are Roman Catholic; a little over a third are Protestant or Orthodox; the remaining third are either non-Christian, including, among others, Jewish, Muslim, Hindu, Buddhist, or indicate no religious affiliation. In all groups some are devout; more have inherited certain religious viewpoints but are not active in their religious observances. They came, knowing that the United States is by heritage a Christian country. What is the responsibility of the church and religious agencies to those students while they are here?

The church in America through denominational channels, through inter-denominational agencies and through individual congregations, has been one of the most active forces assisting in the international educational exchange program. Hospitality and service programs have been enthusiastically conceived and carried out by many church groups regardless of the religious affiliation of the participants. Some groups feel a particular responsibility for members of their own denomination, and tend to direct their services accordingly.

How can the church reach those who come from abroad, and interpret Christianity to them? How can Christian individuals and groups effectively share fundamental values with those who are primarily absorbed in the problems of academic achievement? If the church is to make its witness, it must do so on the campus where the student works, in the community where he lives, or in the community to which he may go for visits.

Because of its close working relationship with many different religious organizations, and because of its profound conviction of the importance of the role played by these agencies in the development of sound international attitudes, the Committee on Friendly Relations among Foreign Students seeks in this pamphlet to bring together some of the different points of view in regard to the most effective ways to work, to suggest a few examples of successful programs, and to present information that may be of interest and value to religious organizations.

# **UNDERSTANDING CAMPUS RELATIONSHIPS**

## ***Coordination through Foreign Student Advisers***

Nearly every college or university has designated a staff or faculty member as the "Foreign Student Adviser" to be responsible for performing particular services for those who come from abroad. Many demands are placed upon these officers, including the preparation of reports for numerous governmental agencies. Foreign Student Advisers usually welcome the assistance of religious agencies, but find it much more satisfactory for all concerned if these agencies are able to coordinate their services for foreign students. In some universities, the religious agencies have found it advisable to have someone appointed as the single liaison representative to keep in touch with the F.S.A. office and to clear plans for activities involving foreign students. There are many services which the campus religious groups are pre-eminently well qualified to offer and which students from abroad sorely need: welcome and orientation, assistance in finding housing, weekend outings and, above all, inclusion in the everyday activities of campus life, home hospitality and vacation plans. These to be effective need to be coordinated through the Foreign Student Adviser's office.

## ***Structure of Protestant Student Work***

In the United States there is not just one Student Christian Movement, as in many other countries, but a federation, through the United Student Christian Council, of fourteen different student Christian movements each related to and more or less dependent upon a parent denominational or organizational body. The agencies and movements making up the U.S.C.C. are: National Student Council of the Y.W.C.A., National Student Council of the Y.M.C.A., Student Volunteer Movement, Inter-seminary Movement, Lutheran Student Association of America, United Student Fellowship (Evangelical and Reformed, and Congregational Christian), the Baptist Student Movement of the American Baptist Convention, and the student work divisions of the following churches: Southern Baptist (fraternally), Disciples, Evangelical United Brethren, Protestant Episcopal, Methodist, Presbyterian U. S. (Southern), and Presbyterian U. S. A. (Northern).

## ***Relationship to the World's Student Christian Federation***

In the constitution of the United Student Christian Council, the first function is "to be the body through which its constituent organizations maintain their membership in the World's Student Christian Federation". Over fifty Student Christian Movements in other countries are also members of the W.S.C.F., hence there is really a close relationship between the campus denominational units and the student Christian work in other countries.

Federation staff members have visited the United States, telling students about the work of the Federation around the world. *The Federation Newsletter* and *The Student World* are valuable publications both for the dissemination of information and for the exchange of ideas and viewpoints between Christians of different national and cultural backgrounds. The world conferences and area meetings bring together representatives from many different movements and countries to share in the search for deeper Christian insight. Finally, the very presence of the Christian students from other Movements on the American campuses is the most effective means of relating the campus group to the Federation, and through it, to all other Student Christian Movements throughout the world.

## ***Practical Aspects of Student Life***

Campus religious leaders may be fully aware of the dilemma confronting the students from abroad but still fail to reach them for various practical reasons. About half the students from abroad are graduate students, and even the undergraduates tend to be older or at least more mature than the average undergraduate American student. Hence, the students from abroad may not respond to the program designed for the American undergraduates. The foreign student may attend a meeting once in a while and help by giving an occasional talk, but his own personal needs for fellowship are not thus being met.

The student from abroad is frequently under even greater pressure of time than the American. For those to whom English is a "foreign language", the time spent in study may be doubled; and even for the others, there is pressure for them to maintain their academic averages. Hence they are jealous of their time,

and hours spent in committee meetings and in doing the routine chores of all organizational work seem to them to be wasted. Like most Americans, if the student from abroad feels he will truly enjoy an event, he'll "make time" but he resents "wasting it". It is sometimes hard for the student to recognize the values of democratic procedures and of the associations made in working with others.

Communication is also a problem. The American S.C.A. was characterized by one student from abroad as a "series of mimeographed notices which meant nothing to me". The familiar campus publicity techniques such as posters, newspaper articles and mimeographed announcements, can never make the initial contact with the student from abroad. Personal contact by a staff member or a mature student leader is all-important. It is frequently more effective to call on five students personally than to send out fifty impersonal announcements. A personal note, using the student's name and stipulating full details about when and where and why the American students want to meet him, may expedite the contact, but the personal invitation is almost essential.

Reference needs to be made to the Cosmopolitan and International Student Clubs which exist on most of the large campuses.

Frequently the foreign student experiences his fullest sense of identification and belonging in these organizations established especially in his interests. Student and community groups alike may approach students from abroad most effectively by assisting them in their own programs and arranging joint projects with them.

Finally the most effective experiences are person-to-person. It is not sufficient to rely upon the machinery of organizations. If a mature person wishes to deepen the insight of students into each other's cultures, let him bring together a small group of students in a relaxed, unhurried atmosphere of mutual exchange in friendly conversation.

# ADJUSTMENT PROBLEMS OF INDIVIDUAL STUDENTS

## *Protestant Students*

To find his own place in the abundance of campus Christian organizations may pose a problem for the Christian student from abroad, when he realizes that perhaps eight or ten different units on the campus are each related to the W.S.C.F. If he belongs to one of the denominations affiliated with the U.S.C.C., he would probably be expected to take part in their student program. Certainly each denominational group feels a special responsibility for its own members.

There are often wide differences within the same nominal denomination, which prove disconcerting to its members. For example, although the established or state church in the Scandinavian countries is Lutheran, many of the students from those countries are not conscious of denomination. A girl from Norway became interested in a Wesley Foundation (Methodist) group which was close to where she was rooming. She was completely surprised and quite irate when a Lutheran minister chided her for not being active in the Lutheran Student Association instead of joining with the Methodists. On the other hand, a young woman from Korea who had grown up in a Methodist mission church and was very loyal to her own denomination, was nevertheless not at all satisfied with the program of what, by American standards, was a very effective Wesley Foundation. She was used to prayer meetings, long church services, and the intimacy of a small, dedicated minority group. In some cases, after trying several different groups, a student finds the greatest community of interest in a fellowship quite different from his own denomination.

Many Christian students belong to churches for which there is no counterpart on the American campus. For example, the students from Travencore in South India may belong to the Mar Thoma Church, which was founded by the apostle Thomas at the beginning of the Christian era. Similarly students from Egypt and Ethiopia may belong to the ancient Coptic Church. The Eastern Orthodox Churches do not have campus organizations, although students belonging to them may attend Sunday services at churches in metropolitan areas. The Episcopalian is the closest to

the Eastern Orthodox in form, and frequently students from these Churches find satisfaction in the Canterbury Clubs.

Members of United Churches such as those in Canada, India, China and Japan are sometimes hesitant to commit themselves to a single denomination. To provide an ecumenical program, Student Y.M.C.A.-Y.W.C.A.'s on some campuses, and on others the Campus Christian Councils, have established W.S.C.F. Fellowships to include students from all the various confessional groups.

Quite apart from the problems of denomination or organizational affiliation there are misunderstandings and misinterpretations. When ethics, morality or religion are involved, the emotional reaction is very strong. For instance, a young European woman painter, deeply religious with the keen sensitivity of the artist, found herself almost rejected by the S.C.M. group at a midwestern college because she smoked; whereas on the same campus, a young woman from India was scandalized by the freedom and camaraderie between the men and women she observed on an S.C.M. outing. Whatever is contrary to the familiar is assumed to be wrong and very possibly "un-Christian".

This applies equally to the native American and the visiting foreign students. Occasionally, when what a Christian student from abroad had thought to be the "Christian way" is at variance with the practices he finds in America, he tends to reject either the American Student Christian group, his own religious identification or all too frequently, both.

If the possibility of wide divergence in beliefs and practices within the same Christian fellowship can be recognized by both the Americans and those from abroad as normal and wholesome, then there is a new opportunity for analysis and synthesis on a higher level of insight.

### ***Roman Catholic Students***

A third of all the students from abroad are Roman Catholic. Those who come from the historically Catholic countries take the Church for granted, but sometimes prefer to be independent

when they feel that they are being pursued by it. A young Latin American boy was outraged when he was told by the Chaplain that good Catholics should boycott a certain movie (which doubtless would never have been shown in his own country) for he felt his freedom was thus being curtailed. On the other hand, he was equally perturbed when it was suggested that he might like to join the Y.M.C.A. Thus cutting himself off both from his own Catholic fellowship and from that which was proffered by a non-Catholic Christian agency, he was forcing himself into a completely secular environment. By the time he left the United States his verdict was that all North Americans are materialists.

The policies and methods of the Catholic Church are affected by the local situations in various parts of the world. Even the restriction against eating meat on Fridays is not universally observed. A boy educated in a Jesuit preparatory school in the Middle East was amazed to realize that in certain theological matters, such as salvation for the non-baptized, his training had been more liberal than that of most of the American members of the Catholic Student Club. However, he was accustomed to an almost monastic discipline and found it nearly impossible to accept parties and dances as part of a Church program.

The Newman Clubs for Catholic students are strong and effective on many campuses, but the student from abroad does not have a variety of Catholic clubs from which to choose in his search for a congenial group.

This is one reason why it is valid to coordinate the work of all the religious agencies in meeting the fundamental needs of the new students from abroad. When Catholic, Protestant and Jewish agencies cooperate in meeting students at the trains, in sponsoring orientation programs and in otherwise serving them, it does not force a student to decide immediately in which category he wishes to place himself.

### ***Jewish Students***

The B'nai B'rith Hillel and the Jewish Cultural Foundations and the National Council of Jewish Women are all deeply involved in the international educational exchange program. In many com-

munities, they are taking the lead in developing broad programs for all students from abroad, and at the same time giving special services to the Jewish students.

Many Jewish students from abroad, especially those from Israel, rise to positions of leadership in the Hillel and J.C.F. groups, and have been helpful in rekindling in the American Jewish students a new appreciation of their common Jewish heritage. Nevertheless within Judaism, too, there is a very wide variation in theological, social, and political thinking. Because of the persecuton of Jews in some parts of the world, Jewish students may fear discrimination here, and fail to identify themselves and to seek the opportunities offered them by organizations of their own faith.

## RELATIONSHIP OF PROTESTANT GROUPS TO NON-PROTESTANT STUDENTS

The Protestant organizations welcome non-Protestant students into their activities and provide whatever services they can for them. However, the pastor, priest or rabbi should be better able to counsel and guide those of his own faith than those of another. Furthermore, social activities and personal fellowship are usually believed to be less problematic in a homogeneous group.

There are additional factors in connection with the student from abroad which need to be recognized. Since the student is separated from his own community, this may be a period of experimentation and inquiry for him. A student may gain both a better understanding of America and a deeper insight into his own religious beliefs through participation in a religious group other than his own. An Iranian Jewish boy, brother of a rabbi, became very active in the Student Christian Association at the university where he studied, even though he also belonged to the Hillel Foundation. His explanation was simple and honest. In the C.A. he was gaining many new and meaningful insights, which supplemented but did not conflict with his attendance at Friday evening services. In Iran, a member of his family would never have such an opportunity. If for one reason or another a student finds greater satisfaction in a group that represents a religious heritage other than his own, then the adviser should make every effort to understand more of the background of the student's own faith and his religious dilemma, so that counsel may be constructive and be neither confusing nor dis-orienting.

Some among the non-Christians are well rooted in their own religions, from which they draw strength, and to which they are committed. A far greater number are basically secularists who have accepted the religious patterns of their culture with certain reservations as a result of their own thinking and study. During moments of crisis they may discover emptiness and lack of spiritual resources in their own lives, but they have no intention of cutting themselves off from their own community.

The most controversial question then arises: what should be the approach of the Christian to these non-Christian students?

There are three major attitudes: The first, recognizing these students are non-Christian and have come to the United States under non-religious auspices, believes that the Church has no business to try to evangelize them and that any effort to share Christian convictions with them would introduce controversial issues which should never be discussed.

A second is based upon a feeling of urgency to bring non-Christians to an acceptance of Christ. Some groups, by devious approaches, have frankly sought converts among the non-Christian foreign students. The goal of their personal services for students from abroad and even of their social activities is to bring the student into the Christian church.

The third affirms the importance of religion throughout life, and takes the position that it is necessary for students from non-Christian cultures to understand the Christian background of American institutions, and that only through respectful exchange of religious ideas can there be any hope for genuine understanding. Those from other religions must be free to share their faith, while the Christian is also articulate about his deepest convictions. To achieve this there must be integrity of relationships, and the establishment of mutual rapport. If Christians fail to acknowledge their own deepest convictions, they are misrepresenting themselves; if the purpose of a supposedly social invitation is actually to proselytize, then all genuine rapport has been destroyed.

## THE CHURCH IN THE COMMUNITY

What is the distinctive job of the church and of Christian families? The need of most of the students from abroad to find an "American home" where they are free to drop in, to bring both friends and problems, cannot be over-emphasized. Artificially established relationships are often stilted, but the natural friendship that can emerge from church contacts is invaluable. When students make their way to a church they should feel the warmth of Christian welcome and understanding. Indeed when the families know who the interested students are, they might arrange to drive them to church.

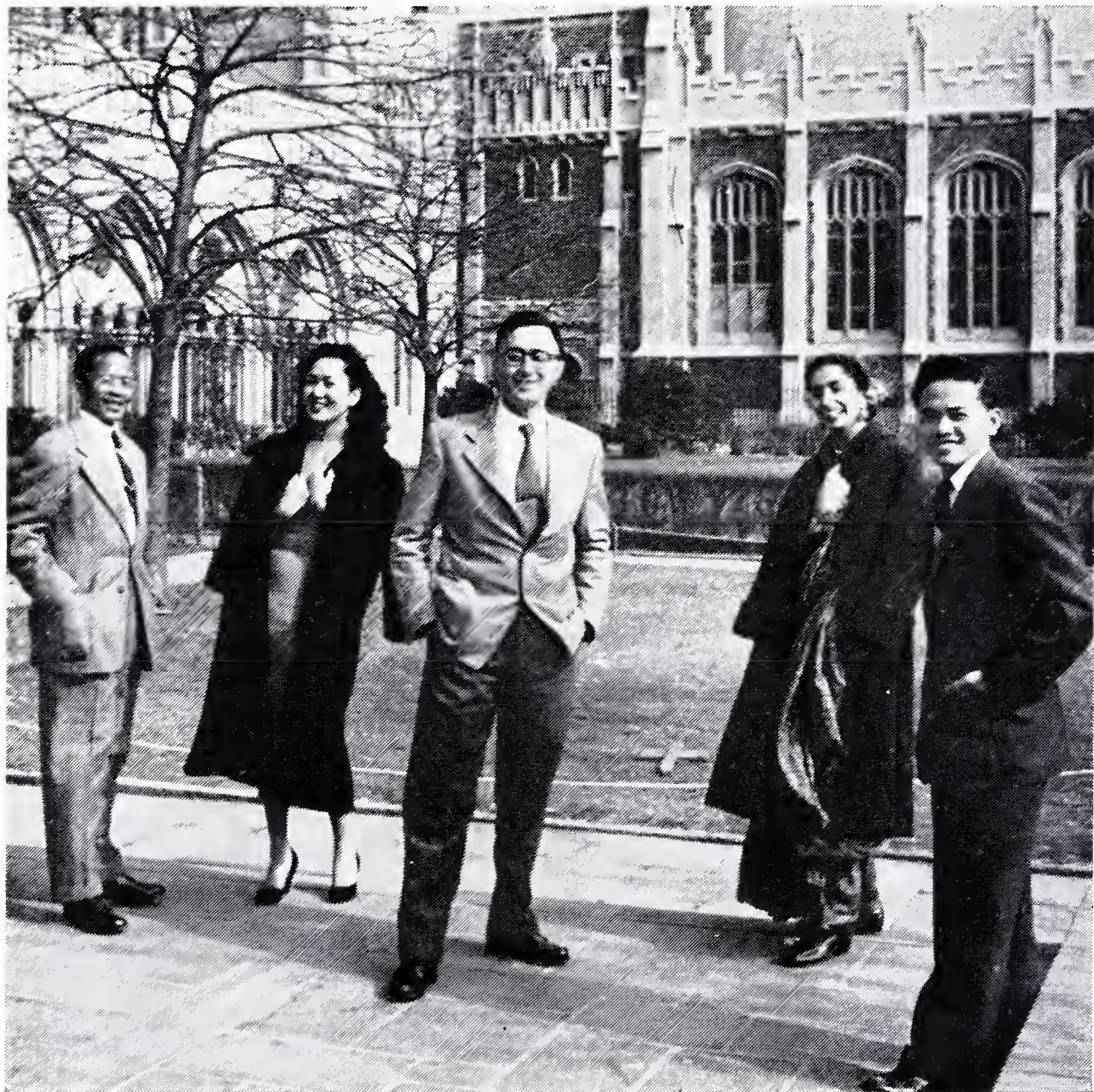
Church families in the neighborhood of colleges have a unique opportunity and responsibility to include the student from abroad and to make him feel that he is truly one of them, by treating him as a friend and seeing that he is personally invited into homes for dinner, and for drives into the country, and to spend vacation periods with families.

Those communities which are not near a college have to plan carefully, well in advance, but they too can open their homes to students for weekends and holidays when the students are eager to flee the academic setting. Usually a weekend program planned in cooperation with the Foreign Student Adviser and the campus religious workers will serve to introduce the students into the community, but after the first group visit, the students should be reinvited individually.

Although the church can be of great assistance to students, it sometimes constitutes a serious problem for them. There are frequent examples of unintended exploitation. For instance, churches often invite students to come and "wear a costume", and the student feels that he is distinctly on display and is accepted as a curiosity and not as a person. Only in cases where the student normally wears a national costume other than the western garb is it justified to ask it of him or her. With almost no exception men students wear western style suits. The women from Pakistan, India, Burma, Indonesia and Vietnam usually wear their national dress, although not always. Women from Korea and the Philippines often bring other clothes with them, but wear western clothes on

the campus. The Chinese women students usually wear their national dress, but the longer they remain in the States the more often they wear western clothes.

Another kind of serious exploitation is that of constantly asking the same student to speak to church groups—often about missions. Sometimes a church organization will bring a student from the mission field for study, but he is kept so busy speaking about his country that he fails to get the education for which he theoretically came.



## PROGRAMS SPONSORED BY RELIGIOUS GROUPS

More revealing than anything else of what either campus or community Christian agencies can do are the following examples of successful programs and effective services:

### *Home Hospitality*

Home and family life play a crucial role in the lives of most people, and it is natural that students should miss the comfort of being part of a family which includes children and elderly people as well as those their own age. They also appreciate that only by being in homes can they really know the American people. Many Christian groups regularly arrange for students at nearby colleges to be entertained in homes. In Cincinnati a committee of about 40 women representing several churches, sees that each overseas student in the community — foreign interns at the hospitals are included — is invited into a home at least once a month. Every effort is made to place the guests with families with whom they will have common interests. After a student and family are well acquainted and if they both feel that they “click”, no further invitations are arranged for him as it is assumed that they will see that he is not allowed to get lonely or homesick. If the guest expresses interest, sometimes these “adopted families” have also introduced him to the life of their church. However, friendship, with him as a person is always primary. If Christian love motivates the home, the guest is sure to realize it eventually without having it pointed out. Hosts need to be alert not to embarrass a student by urging him to attend Church services if his religious mores or personal feelings are against his participation. In some places even when the hospitality program is organized by Protestant women, they take pride in inviting their Jewish and Catholic friends to share in it, and especially to entertain students indicating Catholic or Jewish preferences.

On a number of campuses Y.M.C.A.'s and Y.W.C.A.'s provide very effective and indispensable guidance to Cosmopolitan or International Student Clubs. Trained student workers, sensitive to the needs of those from abroad, work with the officers of these clubs, helping them in innumerable ways yet always respecting the autonomy of the group and assisting it to develop its own

concerns and emphasis. (e.g. Cosmopolitan Clubs of the University of Washington and University of North Carolina).

### ***Protestant Counselor for International Students***

At the University of Michigan there is a Protestant Counselor for foreign students, sponsored by the United Church Women and various church boards. She is first of all a friend to any foreign student on the campus, who may seek her help or who may be referred to her. She also serves as the very effective liaison between the student religious foundations and the churches and the students from abroad.

After getting acquainted with the students themselves, she helps them find the particular religious groups most congenial to them. To such a group she herself will take the student a few times, until he begins to feel at home and to establish his own ties with the members. For both church and student groups she arranges programs bringing them overseas students with whom they will find the most in common. Her work not only serves these students from abroad, but has done much to strengthen the Christian groups themselves.

The University of Illinois Y.M.C.A. has assigned one of its staff members to work full time with the students from abroad. At the bi-weekly nationality suppers held at the Y.M.C.A. on Sunday evenings a student committee, each time from a different country, prepares a meal typical of the food in their country and presents a cultural program. Tickets are sold in advance and often several hundred students and faculty members attend. During vacations chartered bus tours are arranged to points of interest, such as the T.V.A., Washington, D. C. and New York. There are also many invitations into homes, and much personal counseling. This has been worked with the endorsement of the Foreign Student Adviser.

### ***Pastoral Calls***

Riverside Church, near Columbia University, employed a couple to make pastoral calls on students from abroad. By going to these students, often after libraries close at night, and seeing them in their living quarters, they were able to detect needs and problems

that might never have appeared in a less personal setting. Out of this beginning grew a new program for integrating overseas students into the life of the church. A team of students, both American and foreign, are now doing pastoral calling.

### ***Helping in Emergencies***

Possibly the most distinctive and important job of the church is assistance at moments of real crisis in the lives of the students. Many Foreign Student Advisers know that in dire emergencies the church is both willing and able to assist students when other help fails. A few scattered instances will illustrate this point well.

A Christian student from a Church unknown in America died suddenly. A Y.M.C.A. and two local churches cooperated in arranging the funeral.

Early in September a boy received news of his father's death, and that his funds would be indefinitely delayed as the father's estate was in litigation. The Church which he had attended a few times raised \$175.00 for tuition and one of the members gave him a job, so he could earn enough for his room and board.

A Hindu couple were invited to spend two weeks between summer school and the fall term as guests of a Church Conference group.

A non-Christian girl had to have a serious operation and the United Church Women paid her hospital bill.

A girl who had exhausted her finances and failed to adjust to the American tempo was facing deportation, but a church paid for her return passage so that when she is in better health there will be no legal bar to her returning to the United States.

The examples are legion, and their importance must not be underestimated.

### ***Sponsorship of Students***

A number of student Christian groups have undertaken to sponsor students, arranging tuition, room and board, and providing spending money. Sometimes this is part of a campus-wide

program; elsewhere it is done independently. For instance, the president of a student Y.M.C.A. met a French boy at a W.S.C.F. Conference in Europe, and when he returned to his campus was able to persuade his own "Y", with the backing of the university, to provide a full scholarship for the French boy. The many "D.P." students were similarly sponsored through World University Service, but that program has now been terminated. Whenever such sponsorship is undertaken it is important to do thorough checking both through such agencies as the Institute of International Education (1 East 67 Street, New York City) and denominational channels, so that the local groups will not be unknowingly undertaking responsibilities they are not actually qualified to meet, and the student they propose to bring will fit in academically, and not be wasting both time and money, due to poor placement.

### ***Christian Conferences***

The Christian movements are uniquely proficient in sponsoring many significant conferences which students from abroad should attend. Both the summer and Christmas vacation conferences offer rich religious and social experiences and the presence of overseas students immeasurably enriches these conferences for the American students.

During the vacation periods the foreign students are more likely to have time to participate in student life. It should be the policy of all student Christian groups to study thoroughly the many Christian conferences available, and to make every effort to arrange for maximum participation by overseas students. The value to the American students in gaining new insight into their own faith, in learning more about the lands to which their denominational mission funds go, and in enriching their own understanding of students from abroad cannot be overestimated.

In several places, weekend conferences have been held by student Christian groups just to provide an opportunity for American and foreign students to discuss Christian concepts together. (cf. Wisconsin Student "Y"; University of California Lutheran Student Association).

The Inter-Varsity Christian Fellowship sets up outings each vacation period for students from abroad, combining low cost recreation with religious discussions. They have received most enthusiastic response from students, some of whom traveled across the country to ski with them in the Rockies at Christmas, or to spend a few days in a camp near Boston, or in an estate near Washington.

Every effort should be made to inform overseas students of projects sponsored by various religious groups, and to facilitate their participation. Since many of these students feel that they must use their vacation periods to earn money or to accumulate more academic credits, special interpretation is often necessary to show them the importance of these projects. Among the projects which students from abroad have enriched by their presence and have benefited from themselves are, of course, the American Friends Service Seminars, Students-in-Industry projects and work camps. For further suggestions see "Invest Your Summer", published by the United Christian Youth Movement, 79 East Adams, Chicago 3, Illinois.

## INTERNATIONAL STUDENT PROGRAMS SPONSORED BY DENOMINATIONS

*(These resumes have been prepared from materials sent in by the various Church Boards, which represent the agencies with which the Committee on Friendly Relations cooperates, either directly or indirectly, through the National Council of Churches. There are, of course, other programs which have not been included in this list.)*

### **American Baptist**

Annually about five Baptist leaders from other countries, dedicated to full time Christian service, receive fellowships to attend a Baptist University or Seminary to increase their effectiveness in the mission field. They are expected to do deputation work while they are in the United States, and to assist with student conferences and camps during the summer.

Through the Women's Home Mission Society Christian Friendliness Department, workers provide special services for students from abroad. Many Societies include home hospitality and special events for foreign students regardless of religion, as a major item in their programs. The Christian Friendliness Department actively cooperates with the Committee on Friendly Relations in their Port of Entry Programs in San Francisco and New York, and provides special services in Chicago. The Department of University Pastors and Student Work encourages pastors to call on students from abroad, and to include them as a regular part of their work. (Headquarters, 152 Madison Avenue, New York, New York.)

### **American Friends Service Committee**

Each summer international seminars are held in various parts of America. They vary in length, but each one is made up of about thirty-five students, of whom all but 5 or 6 are from abroad. They are selected on the basis of their leadership ability and interest in world peace. Occasional weekend seminars are held throughout the year.

Students from abroad can also be included in other summer projects sponsored by the Service Committee: work camps, institutional service units, interne-in-industry and interne-in-community service projects, and projects in Mexico.

Regional College Secretaries visit campuses, recruiting for the seminars, and on occasion counseling with students from abroad. Applications for all AFSC projects are submitted through fourteen regional offices in: *Cambridge, Mass.*; *New York, New York*; *Philadelphia, Pennsylvania*; *Greensboro, N. C.*; *Chicago, Ill.*; *Des Moines, Iowa*; *Richmond, Ind.*; *Columbus, Ohio*; *Portland, Ore.*; *Seattle, Wash.*; *San Francisco, Cal.*; *Pasadena, Cal.*; *Wichita, Kansas*; and *Austin, Tex.* (Headquarters — 20 South 12th, Philadelphia, Pennsylvania.)

### **Brethren Service Commission**

Annually over one hundred teen-agers and college students are brought to the United States in cooperation with the State Department Educational Exchange Program. The teen-agers live with American families, the majority of whom, though not all, are Brethren. The college students are placed in the six Brethren colleges.

Constant contact is maintained with the students while they are in the States through letters, visitations and a pamphlet called *The Echo*. The students are expected to take part in the young people's activities of the local church, and whenever possible to attend their summer camps. There is an orientation center at New Windsor, Maryland, to which all students go upon arrival in the States. There are Brethren Houses in Lenz, Austria, and in Kassel, Germany, and approximately six work camps are operated in Europe each summer. The students who have been in the States, when returning to Europe, are invited to the work camps and to the Brethren Houses in an effort to provide effective follow-up on their period in the States. (Headquarters — New Windsor, Maryland.)

### **Congregational Christian**

The scholarships provided by the Congregational Christian groups are not administered through a central agency, but are arranged locally. Occasionally, the American Board of Commissioners for Foreign Missions arranges for outstanding students from the mission field to receive scholarship aid through their local Congregational colleges, or to be sponsored by a local church.

Local student units have been active in sponsoring programs to serve international students. (Headquarters — 19 South La Salle, Chicago, Illinois; 14 Beacon Street, Boston, Mass.; 289 Fourth Ave., New York 10, N. Y.)

### ***Evangelical United Brethren***

Twelve full scholarships are granted annually to active members of the Evangelical United Brethren upon recommendation of its overseas bodies. The terms of the scholarship and placement in the United States are determined by the needs and abilities of each individual. (Headquarters — 1409 United Brethren Building, Dayton, Ohio.)

### ***Mennonite Central Committee***

Twenty-one scholarships are cleared through the Mennonite Central Committee. The nine Mennonite colleges around the country offer the scholarships, stipulating criteria, and Mennonite Relief workers on the field recommend students on the basis of ability and need. An annual meeting of all foreign students attending Mennonite colleges is held.

The Mennonite Central Committee also brings over trainees who remain in the States working, usually on farms, for a year, spending six months in each of two different homes. (Headquarters — Akron, Pennsylvania.)

### ***Methodist***

The Crusade Scholarship Program provides one hundred and fifty scholarships. Applications are received first by a Methodist Committee in the student's country and are screened as to scholarship, English adequacy, leadership and service to the cause of the Church, but the final awards are made by the Headquarters Scholarship Committee. Predominantly graduate students, they represent over fifty fields of specialization and are placed in colleges and universities where they can receive the most effective training. In addition to the study program, in-service training and study tours are arranged.

A Crusade Scholars' Conference is held each fall to provide a brief period of orientation. The names of Crusade Scholarship students are sent to Wesley Foundation Directors and local pastors.

There is a student secretary in each district of the Methodist Church, whose duties include seeing that home hospitality is provided for all Methodist students from abroad, and that in so far as possible, the Women's Societies extend their efforts to include all students from abroad, and that they cooperate with the

other groups in community programs. (Headquarters — 150 Fifth Avenue, New York, New York; Methodist Building, Nashville, Tennessee.)

### ***National Council of Churches —***

#### ***Ecumenical Scholarship Exchange***

This is a cooperative project to strengthen the work of the Churches of all lands. Forty students or young Christian workers recommended by the Church in their home lands are studying theology or some phase of Christian vocation in the United States each year. Scholarship placements are negotiated with the cooperating schools and, when necessary, transportation is arranged by the Ecumenical Scholarship Exchange Program. The awards are for one year, and only under rare circumstances can they be extended for a maximum of two years. (Headquarters — 257 Fourth Avenue, New York, New York.)

### ***National Lutheran Council***

The Scholarship program of the Council, for the most part, is carried out in cooperation with the Ecumenical Scholarship Program, and provides for placing theological students in Lutheran Seminaries. In addition, there is a limited program for strengthening the work of the Church in certain areas, through specialized training, such as religious journalism or social work. A few of the theological students spend one semester in a Seminary and the balance of the year in a Church, working with a congregation. In addition, the extensive program of the State Department in assisting the students from Germany to spend a year in the United States has added a particular responsibility to many of the Lutheran student workers. A full-time Lutheran worker gives exclusive attention to international students in the Bay Area of San Francisco. Various Lutheran Boards of Foreign Missions bring selected students to the States for study and further educational development. The Lutheran Student Association of America sponsors two international student Study-Service Projects in June, as well as an annual Ashram in August with scholarship aid available for international students without regard to religion. (Headquarters — 50 Madison Avenue, New York, New York; 327 So. LaSalle, Chicago, Ill.)

### ***Presbyterian, U. S.***

A maximum of ten graduate scholarships are granted annually

to representatives of the eight foreign mission fields of the Presbyterian Church, U. S., and they are placed in colleges and universities on the basis of recommendations from the field. They are expected to give time during their holidays and vacations, speaking and working for the church. (Headquarters — Box 330, Nashville, Tenn.)

### ***Presbyterian, U. S. A.***

Approximately sixty full scholarships are granted for one or two years' graduate work to outstanding Christian young people from the mission field, and through the younger churches, to study a variety of subjects. Travel, tuition and full maintenance are provided for them. In addition, about one hundred other students whose major source of finance is elsewhere, are referred to the Board of Foreign Missions. All one hundred and sixty of them receive periodic letters and material from the headquarters of the Foreign Missions Board, and are assisted in working out worthwhile travel and vacation plans. At holiday seasons, especially Christmas, retreats providing vital Christian fellowship and true recreation are arranged.

Information about all these students is sent to Westminster Foundations and through the Presbyterian Foreign Mission Secretaries to local churches and Women's Societies. Extensive plans for home hospitality, especially for Presbyterian students and others known by Board Secretaries, are made in various centers of the country, especially New York, Chicago, Kansas City and San Francisco. (Headquarters — 156 Fifth Avenue, New York, New York.)

### ***Protestant Episcopal***

The foreign scholarship program of the Episcopal Church is carried out under several departments. Part, but not nearly all, is done in cooperation with the Ecumenical Scholarship Exchange Program. Some is carried on in cooperation with the Eastern Orthodox Churches. Under the European program seven students are studying in theological seminaries. In the non-European program twenty-seven are Episcopal Seminary students, and the laymen are graduate students, studying wherever they can get the best work. All were selected upon recommendation of the Bishop and local committees in their home churches. The Women's

Auxiliary provides annually for a few women in the student exchange.

It is assumed that the seminary students will naturally be related to church activities but notification is sent to chaplains in regard to the laymen. In addition the Women's Auxiliaries seek to look out for the welfare of all Episcopal and Orthodox students. (Headquarters — 281 Fourth Avenue, New York, New York.)

### ***United Presbyterian***

Two or three students come from the Mission field annually, for special training. They are usually placed near a United Presbyterian Center, where they can participate in the life of the church and the community. They usually attend young people's conferences. (Headquarters — 600 Shaff Building, Philadelphia, Pa. )

### ***Young Women's Christian Association***

From twelve to fourteen Y.W.C.A. staff and volunteer leaders are brought to the United States each year for academic training and supplementary experiences in the Y.W.C.A. They are accepted upon recommendation from the Y.W.C.A. of their countries and are placed where they can obtain the desired training. In 1952 an additional twenty from the Far East, Middle East and Africa were brought on special grants.

Some local Y.W.C.A.'s throughout the country can provide reasonable living accommodations for foreign women students who are traveling about the country. In many communities, the Y.W.C.A. members have served on community committees responsible for the program of foreign students, setting up a community program for hospitality. They have worked also on educational programs to inform communities about the needs, attitudes and interests of those from other lands. (Headquarters — 600 Lexington Avenue, New York, New York.)

### ***Young Men's Christian Association***

The Y.M.C.A. program is similar to that of the Y.W.C.A. Y.M.C.A. and community leaders are brought into the States to observe Y.M.C.A. work, community agencies and to do research

in their own professions. About a third of the group attend a college or university for a quarter to a year of work.

The Y's Men's Clubs have been interested in the educational exchange program, and a number provide special services to those from abroad. Throughout the country many Y.M.C.A.'s having good dormitory facilities offer valuable services to young men who are traveling.

The Student Y.M.C.A.-Y.W.C.A.'s have always given special attention to those from abroad, and welcomed them into their fellowship. (Headquarters, 291 Broadway, New York, New York.)

### **Other Organizations**

Such agencies as the Student Volunteer Movement and World University Service (although they do not sponsor scholarship programs) do much to bring students from abroad into a closer relationship with the student life on the campuses. The small Student Volunteer Movement bands and larger conferences serve to bring potential missionaries together with members of younger churches. The very presence of foreign students adds to the missionary awareness of all Student Christian Movement groups. (cf. Oberlin.)

The World University Service, an inter-faith agency, brings before students the needs of those in less fortunate areas of the world. Frequently the participation of students from abroad in the Campus Fund organization adds new perspective and unites members from religious groups and foreign students into a team. As a pilot project in a number of colleges and universities the W.U.S. is promoting a self-survey to determine to what extent the ideas and attitudes of American students are being affected by international educational forces, and especially to discover what is the relationship of Americans to the students from abroad.

Country	No. of Students in U.S. —1953 <sup>1</sup>	Total Population <sup>2</sup>	Dominant Religion <sup>2</sup>	Total Christian Population <sup>2</sup>		Largest Prot. Groups <sup>2</sup>
				R. C.	Prot. & Orth.	
<i>North America</i>						
Canada	4,636	14,009,000	Prot.	6,070,000	P.—6,842,000 O.—172,300	United Ch. of Canada, Angl., Presby., Bapt., Luth.
Mexico	1,174	25,581,000	R. C.	21,877,000	P.—334,000	Presby., Meth., Bapt., Swedish Free Ch., 7th Day Adv.
<i>Central and S. Am. and Islands</i>						
Argentina	214	15,894,000	R. C.	14,835,000	P.—269,000	Danish, and German Evan., Bapt., Meth., Luth., 7th Day Adv.
Bolivia	163	3,150,000	R. C.	3,134,000	P.—17,000	7th Day Adv., Bapt., Friends
Brazil	622	52,645,000	R. C.	42,300,000	P.—1,595,000 O.—38,000	Bapt., Assen. of God, Luth., Presby., Meth.
British Guiana	103	425,000	Prot.	111,000	P.—138,000	Angl., Meth., Cong., 7th Day Adv.
British W. Indies	502	2,774,000	R. C.	incomplete	P.—1,000,000	Angl., Meth., Bapt., 7th Day Adv.
Chile	185	5,866,000	R. C.	4,909,000	P.—277,000	Pentecostal, German Evan., Bapt., 7th Day Adv., Meth.
Colombia	1,096	11,259,000	R. C.	10,616,000	P.—30,000	7th Day Adv., Bapt., Presby.
Costa Rica	170	877,000	R. C.	807,000	P.—8,400	7th Day Adv., Angl.
Cuba	712	5,348,000	R. C.	4,340,000	P.—165,000	Bapt., Meth., Episc., 7th Day Adv., Presby.
Dominican Republic	802	2,121,000	R. C.	2,121,000	P.—25,000	7th Day Adv., Episc.
Ecuador	162	3,460,000	R. C.	3,456,000	P.—4,300	Christian and Miss. Alliance
El Salvador	193	1,989,000	R. C.	1,969,000	P.—20,000	Assen. of God, Bapt., Cent'l Amer. Miss.
Guatemala	212	2,787,000	R. C.	2,313,000	P.—76,000	Evan., Friends, Presby.
Haiti	103	3,112,000	R. C.	2,765,000	P.—260,000	Bapt., Episc., Ch. of God, 7th Day Adv.
Honduras	147	1,534,000	R. C.	1,025,000	P.—24,000	Cent'l Amer. Miss., Friends
Honduras (Brit.)	29	67,000	R. C.	incomplete	P.—26,000	Angl., Meth.

Country	No. of Students in U.S. —1953 <sup>1</sup>	Total Population <sup>2</sup>	Dominant Religion <sup>2</sup>	Total Christian Population <sup>2</sup>		Largest Prot. Groups <sup>2</sup>
				R. C.	Prot. & Orth.	
Netherlands Antilles	52	164,000	R. C.	112,000	P.—6,000	Meth., 7th Day Adv.
Nicaragua	201	1,150,000	R. C.	1,120,000	P.—29,000	Moravian, Bapt.
Panama	350	802,000	R. C.	589,000	P.—52,000	Four-square Gospel, Episc., 7th Day Adv.
Paraguay	27	1,406,000	R. C.	1,294,000	P.—10,000	New Testament Miss. Union, Bapt., 7th Day Adv.
Peru	306	8,493,000	R. C.	7,374,000	P.—90,000	7th Day Adv., Evan.
Uruguay	44	2,353,000	R. C.	1,833,000	P.—15,000	Waldensians, 7th Day Adv., Meth.
Venezuela	661	4,986,000	R. C.	4,295,000	P.—14,000	Evan. Alliance, Canadian Breth., 7th Day Adv.
<i>Europe and U. K.</i>						
Austria	262	6,919,000	R. C.	5,872,000	P.—409,000	Ref. Helvetic Bapt., 7th Day Adv., Meth.
Belgium	163	8,654,000	R. C.	6,000,000	P.—10,000	Belg. Christian Miss., Meth.
Cyprus	62	492,000	Greek Orth.	3,400	P.—600 O.—361,000	
Czechoslovakia	155	12,513,000	R. C.	9,300,000	P.—1,909,000 O.—50,000	Ref. Ch. in Slovakia, Ch. of the Czech. Breth.
Denmark	172	4,281,000	Evan. Luth.	23,000	P.—4,030,000	Evan. Luth., Bapt., Meth., 7th Day Adv.
Estonia	141	(No statistics available)			P.—2,057,000	Luth., Ref., Bapt.
Latvia	204					
Lithuania	108					
Finland	165	4,033,000	Evan. Luth.	1,800	P.—3,865,000 O.—71,000	Free Ch., 7th Day Adv., Bapt., Meth.
France	680	42,400,000	R. C.	11,000,000	P.—693,000 O.—1,000	Ref. Ch. of France, Augsburg Confession
Germany (Western)	1,371	47,696,000	Evan.	21,576,000	P.—(E&W) 50,000,000 O.—48,000	Evan., Bapt., Meth.

Country	No. of Students in U.S.—1953 <sup>1</sup>	Total Population <sup>2</sup>	Dominant Religion <sup>2</sup>	Total Christian Population <sup>2</sup>		Largest Prot. Groups <sup>2</sup>
				R. C.	Prot. & Orth.	
Greece	842	7,604,000	Gr. Orth.	20,000	P.—5,000 O.—7,000,000	Gr. Evan.
Hungary	131	9,207,000	R. C.	6,123,000	P.—2,421,000 O.—273,000	Ref., Bapt., 7th Day Adv.
Iceland	40	144,000	Evan. Luth.	400	P.—140,000	Evan. Luth.
Italy	430	46,738,000	R. C.	41,014,000	P.—127,000 O.—7,000	Pentecostal, Waldensian, Meth.
Netherlands	449	10,200,000	R. C. Evan. Luth.	3,704,000	P.—4,113,000	Mennonite, Ref., Luth., Evan. Luth.
Norway	416	3,275,000	Luth.	4,000	P.—3,089,000	Luth., Meth., Covenant Bapt.
Poland	279	24,977,000	R. C.	21,500,000	P.—197,000 O.—3,500,000	Luth., Ref., Meth., Bapt.
Portugal	60	8,491,000	R. C.	5,000,000	P.—5,600	Bapt., Presby., Meth., Lusitanian, 7th Day Adv.
Spain	152	28,002,000	R. C.	15,000,000	P.—23,000	Bapt., Breth., Evan.
Sweden	203	7,044,000	Luth.	14,000	P.—6,403,000	Luth., Covenant, Bapt., Meth.
Switzerland	233	4,715,000	Fed'n of Evan.	1,724,000	P.—2,708,000	Evan., Meth., 7th Day Adv.
Turkey	423	1,626,000	Muslim	11,000	P.—5,000 O.—103,000	(No info. available)
Yugoslavia	102	15,772,000	R. C. Orth.	5,218,000	P.—70,000 O.—5,000,000	Ref., Luth., 7th Day Adv., Bapt.
U. K.: England N. Ireland Scotland Wales	727 27 112 10	50,000,000	Prot.	5,000,000	incomplete	Angl., Ch. of Scotland, Meth., Presby., Bapt., Cong.
Near East Iran	887	19,140,000	Muslim		P.—6,500 O.—70,000	Presby., Assem. of God

Country	No. of Students in U.S.—1953 <sup>1</sup>	Total Population <sup>2</sup>	Dominant Religion <sup>2</sup>	Total Christian Population <sup>2</sup>		Largest Prot. Groups <sup>2</sup>
				R. C.	Prot. & Orth.	
Iraq	593	4,800,000	Muslim	33,000	P.—1,000 O.—90,000	(No info. available)
Israel	874	1,390,000	Hebrew	17,000	P.—11,000 O.—12,000	Bapt.
Jordan	430	1,250,000	Muslim		P.—5,000 O.—10,000	Angl.
Lebanon	185	1,247,000	R. C. Orth.	433,000	O.—203,000	Cong., Syrian Evan.
Syria	173	3,092,000	Muslim	97,000	P.—57,000 O.—289,000	
<i>Africa</i>						
Egypt	356	19,087,000	Muslim	200,000	P.—116,000 O.—1,300,000	Evan.
Ethiopia	32	7,000,000	Coptic Orth.	39,000	P.—81,000 O.—(Copt) 3,500,000	Sudan Interior Miss., Ch. Miss. to Jews, Evan., Presby., 7th Day Adv.
Gold Coast	88	4,112,000	Anamist Muslim	217,000	P.—240,000	Presby., Meth., 7th Day Adv.
Liberia	141	1,500,000	Anamist	9,000	P.—37,000	Meth., Episc., Assem. of God
Nigeria	264	24,330,000	Anamist Muslim	606,000	P.—955,000	Angl., Meth., Bapt., Presby.
Sierra Leone	33	1,975,000	Anamist Muslim	10,000	P.—54,000	Angl., Meth., United Breth.
Sudan (Anglo-Egyptian)	2	8,080,000	Muslim	78,000	P.—26,000	Angl., Presby., Cong., Bapt.
Union of S. Africa	126	12,464,000	Anamist	482,000	P.—3,649,000	Dutch Ref., Meth., Angl.
<i>Middle and Far East</i>						
Afghanistan	78	9,500,000	Muslim	(No statistics available)		(No statistics available)
Burma	138	17,000,000	Buddhist	131,000	P.—591,000	Bapt., Angl.
Ceylon	42	7,500,000	Buddhist	538,000	P.—116,000	Angl., Meth.

Country	No. of Students in U.S.—1953 <sup>1</sup>	Total Population <sup>2</sup>	Dominant Religion <sup>2</sup>	Total Christian Population <sup>2</sup>		Largest Prot. Groups <sup>2</sup>
				R. C.	Prot. & Orth.	
Formosa	2,611	7,648,000	Buddhist	12,000	P.—52,000	Presby.
Vietnam	89	27,030,000	Buddhist	1,381,000	P.—17,000	Christ'n & Miss. Alliance, 7th Day Adv.
India	1,211	356,892,000	Hindu Muslim	4,655,000	P. 4,543,000 O.—(Mar Thoma) 757,000	United Ch. of S. India, United Ch. of N. India, Bapt., Meth., Luth., Angl.
Indonesia	116	60,727,000	Muslim	780,000	P.—1,481,000	Batak, Dutch Ref., Basel Miss.
Japan	1,257	83,200,000	Buddhist Shinto	131,000	P.—(membership) 185,000 O.—14,000	Christ'n Ch. in Japan, Episc., Evan. Luth.
Korea	377	25,120,000	Buddist	182,000	P.—744,000	Presby., Meth., Angl.
Malaya	204	5,421,000	Muslim	93,000	P.—54,000	Meth., Angl.
Pakistan	246	70,103,000	Muslim	263,000	P.—204,000	Presby., Meth., Bapt.
Thailand	336	17,518,000	Buddhist	53,000	P.—28,000	Presby.
<i>Pacific Area</i>						
Australia	235	8,431,000	Prot.		P.—5,000,000 O.—17,000	Angl., Meth., Presby., Bapt.
New Zealand	83	1,939,000	Prot.	1,600,000	P.—1,092,000	Angl., Presby., Meth., Bapt., Breth.
Philippines	1,158	19,234,000	R. C.	14,642,000	P.—3,710,000	Nat'l Independent Ch., United Ch. of Christ in the Philippines, Meth., Bapt., 7th Day Adv.

1. Statistic from *Unofficial Ambassadors*, 1953.

2. Information taken from *World Christian Handbook 1952* — Dominion Press.

The Christian churches are deeply involved in the international educational exchange program. The program itself can serve as a means towards increasing international understanding only as it is supported and supplemented by conscientious and informed church groups and individuals.

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THE COMMITTEE ON FRIENDLY RELATIONS  
AMONG FOREIGN STUDENTS  
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